United Nations S/2001/813

Security Council

Distr.: General
22 August 2001
English
Original: Arabic

Identical letters dated 21 August 2001 from the Chargé d'affaires a.i. of the Permanent Mission of Kuwait to the United Nations addressed to the Secretary-General and to the President of the Security Council

On instructions from my Government, I have the honour to draw your attention to the remarks made by Mr. Saddam Hussein, President of Iraq, during his meeting with a delegation of Arab businessmen in Baghdad on Saturday, 18 August 2001. The remarks, which were broadcast over the various Iraqi media, contained clear threats against the security, sovereignty and independence of the State of Kuwait and revealed beyond the shadow of a doubt the true nature of the unwholesome, hostile intentions harboured by the Iraqi regime against Kuwait and other countries of the region. The statements confirmed and justified Kuwait's fears, doubts and mistrust concerning the credibility of the undertaking by the Government of Iraq to comply with the relevant Security Council resolutions.

In his lengthy speech (attached), the President of Iraq attempted, in a number of remarks, to justify to the visiting delegation his hostility and his invasion of Kuwait in 1990. Of those remarks I shall quote the following:

> "We administered a slap on 2 August. They no longer blame us now. On the contrary, they say, 'It seems the Iraqis know how much this friend of ours had harmed them and had pressured and squeezed them as to make them slap him'.";
>
> "Is there anyone mad enough to stand on the end of a lion's whiskers with a needle in his hand, poking it into the lion's eye, ears and face? ... Instead of grasping the needle in their hands and continuing to pierce its eyes with it, they should be proud of it and apologize to it when they make a mistake.";
>
> "Thus they humiliate their people and humiliate the nation by saying that they fear the foreigner, while they are in their own country, seated on their thrones. They say they fear certain Arabs, or rather, they say they fear Iraq, and that is why they bring the foreigner to their countries. But why should they fear Iraq? Let them arm the people of Kuwait and the people of Saudi Arabia and you would see how they would rout the Iraqi army were it — which God forbid — to launch a major attack on them, even if it were 10 million strong. But they must fight together with their people, and they will see the result. They will rout the United States army, not the Iraqi army. The Iraqi army is for

01-51856 (E) 300801 300801

them. But when there is someone recalcitrant, do you not give him a slap? Yes, you slap him, for what else works with the recalcitrant?";

"You guided him to the right path, but in spite of that he uses his wealth and his financial and economic expertise against you. We know what our path is, and if anyone tries to follow a different path in order to weaken us unjustly, we shall proceed against him on the path that we know and shall be mighty in it. So what if we slap him in order that he may learn a lesson and behave himself?" (End of quotation).

In a number of earlier letters Kuwait has drawn your attention to the seriousness of irresponsible statements such as these, which from time to time emanate from high officials in the Iraqi regime, including President Saddam Hussein. It seems clear that the attitude and political discourse of the Iraqi leadership and its statements to the media have in no way changed: there is an intention to boast that the shameless aggression committed against Kuwait on 2 August 1990 was justified, but no sign of remorse or regret. The Iraqi regime, moreover, persists in its policy of provocation, inflaming the sentiments of the citizens of Iraq and the peoples of other countries of the region against both the Government and the people of Kuwait in an obvious attempt to alter the facts and create an attitude of hatred and resentment among the people of the region.

Considering the gravity of such statements, which tend to foster a climate of tension and instability in the region, we call on you to deal seriously with such threats, intervening with the Government of Iraq and requesting it to desist from such behaviour, which constitutes a direct threat to the security and stability of the State of Kuwait. We also call upon the Security Council to take, on the basis of its legal and political responsibilities, the necessary measures to ensure compliance by Iraq with all the relevant resolutions of the Security Council, in particular its resolutions 687 (1991), 949 (1994) and 1284 (1999), which call upon Iraq, inter alia, to show good will towards Kuwait and the other States of the region and to refrain from resorting to threats and intimidation against Kuwait and neighbouring States.

I should be grateful if you would have this letter and its annex circulated as a document of the Security Council.

(*Signed*) Mansour Ayyad **Al-Otaibi**
Chargé d'affaires a.i.

Annex to the identical letters dated 21 August 2001 from the Chargé d'affaires a.i. of the Permanent Mission of Kuwait to the United Nations addressed to the Secretary-General and to the President of the Security Council

His Excellency addressed his distinguished guests, and through them the Arab people everywhere, as follows:

> Greetings to the Arabs. Long live the Arabs in their countries and their great homeland, the Arab homeland. When we say "May God grant long life to the Arabs", it is as if we are offering them hospitality. What we mean is that we are sitting here in Baghdad and you have come to us. It is incumbent on one who is seated to rise and welcome the newcomers even if they are in their own home. In any case Baghdad is your Baghdad and its people is your people; the people is one and the nation is one. Whatever befalls him who is present befalls everyone and whatever makes him happy makes everyone happy. The distant horizon is a common future for the entire nation. As you see, the enemies are the enemies of the entire nation, however it may be designated; however, for the purpose of manoeuvring they say that this one is good one time and that one is not good another time; this one is a friend, that one, a half-friend, and that one, an enemy; this one is a dictator and that one is a democrat. Yet those who have evil aims harbour ill will always towards the entire nation and towards the essence of the nation, which is the people and history and tradition. The essence of the nation is its aspirations together with its present and its past. They harbour enmity towards the aspirations of the nation, its history and its action based on its own choice in the present. This is something natural because they are hostile to us, yet for tactical purposes they attempt — as is known of the Westerners in general and of Zionists, the followers of the evildoers in the West, since not all Westerners are evil: indeed, in the West the people are subject to factors of financial influence and influence by the media and to the obliteration of the truth and the presentation of whatever it is deemed convenient to present ... For that reason we as Arabs and as part of our history do not defraud our enemy of his right but treat him fairly, and with all the more reason we are fair towards peoples and do not wrong them, for peoples have no hand in the acts committed by evil Western rulers, inasmuch as not all Western rulers are evil. Indeed, some of them have premeditated evil intentions, while others are corrupted by those who are leaders in evil, either out of fear or out of greed in some cases or out of ignorance in some cases. Some of them, however, intend evil, and ranking foremost among them is the United States administration because it is held hostage by Zionism. For a long time now, unfortunately, it seems that the successive United States administrations cannot exist without Zionist support. When Zionist support reaches such a degree, the United States administrations naturally become pawns of the Zionist will.
>
> It is not possible for an Arab to become split within himself and live in a dualistic way, sometimes saying that he is an Arab and at other times denying his Arab nature and being in conflict with it to all intents and purposes if not actually in word. No one, whether Arab or non-Arab, has the right, or let us rather say no one, whether Arab or non-Arab, is able to say that he is a believer under the slogans of the faith that he believes in, while at the same time

consenting to the forcible seizure of Jerusalem and Palestine by the Zionists. Nor is it possible for an Arab to live in a state of duality, being now in a state he considers relatively satisfactory while his Arab brothers are living in a wretched state of distress.

A conflict of this nature is present now within the Arab nation. It is not something that we have invented, but we only describe it because it is present. Is it possible for the Arabs to live with this division within their psyche, this hateful dichotomy between the what is true and what is said, between duty and avoiding, violating and shirking that duty?

I do not believe that is possible f the Arabs as a people, as a living conscience and as part of this centuries-old nation which has always, when it has risen up, transmitted its message to humanity with its lofty concepts, not out of aggression or coercion, nor out of arrogance or haughtiness towards anyone, but rather as an expression of itself, in other words the message which God intended for this nation.

May God grant the Arabs long life! God grant the Arabs long life and bless you for your gift! You know that the value of anything among your brothers in Iraq is the immaterial, moral aspect because God created human beings, who have nothing else on Earth but their endeavours. God's role is to create the starting line, after which they live to bear children thereafter and exert themselves on earth. That is a condition which we inherited: we did not create it. Rather, our role in it has been confined to our searching for it and trying to remove the dust from any situation on which dust or rust has accumulated, and this has been the description of the Arabs for a long time. For indeed, we read in history that the basis among the Arabs is the moral aspect, after faith, and that is the significance and value of your coming. What it means is your belonging and your decision with clear insight to announce support for the position of your brothers in Iraq because they are part of you and you are part of them. It is also certain that this means that in your heart of hearts you do not accept that situation.

May God grant the Arabs long life in their land, the land of the Arabs! Baghdad was built by the Arabs. It is true that it was part of the ancient Babylonian civilization, a place referred to since very ancient times; yet those who made it a metropolis and a lofty beacon for the world were the Arabs, may God grant them long life!

Welcome to you, welcome.

May God bless your endeavour.

Our brothers present here have expressed their feelings and the feelings of the Arab people in their countries, and I should like to add something fundamental to what I said when I received and greeted you and hailed your position on behalf of the Iraqi people and all the fighters and militants in Iraq, namely that had the Iraqis, including the present speaker, not been mindful of these feelings that are in your souls, hearts and minds and in the heart, mind and consciousness of every Arab in the great Arab homeland, the steadfastness of Iraq would not be as you see it now. Although every Iraqi knows that Iraq has a deep-rooted consciousness, as you have mentioned, the basis is his feeling that his artery bleeding on the soil of Iraq is linked to the arteries of

every Arab in sentiment, feeling and solidarity at the same time. Because of the Iraqis' appreciation of their profound link with their brothers, our common history as Arabs and its abiding concepts ever present in our souls, hearts and minds, it has become impossible for the Iraqi to weaken; he is incapable of fleeing; and he cannot confront injustice and tyranny with anything but lofty disdain and high-mindedness and with faith that starts at the front line. He is like the sea: his depths increase with the passage of time.

May God grant the Arabs long life in their country. Iraq is your country, and the Iraqis are your brothers, just like your brothers in west and east alike. God willing, we shall see with you some of the people of Kuwait and the people of Saudi Arabia, because they too are Arab soil and their inhabitants are Arabs, regardless of other details. We always base our thoughts on the solid facts, which, regardless of the title of such-and-such or so-and-so, are always the land, the people, the history and the eternal heritage of the nation, as you know.

May God grant the Arabs long life. Transmit our greetings to our brothers in all the Arab countries, to all persons of good will and to such recipients as you may wish to transmit them. Tell them that they may rely on Iraq. It is an obligation that devolves upon those who are entrusted with responsibility, not just because Iraq is, in the senses you mentioned, one of the Arab countries but because, basically, it expresses in this situation and at this stage the spirit of the nation. As to the burdens entailed by its sacrifice, it hopes — and it is fully confident of this — that its Arab brothers will profit from this sacrifice and that it will not be in vain. The strengthening of Iraq is not a one-way matter in the national sense. It will be a living treasure of the Arab nation as a whole, so that that nation can say to any evil-doer seeking to disparage or denigrate it that it is a great and mighty nation with substance and capacity and with its present heritage, the basis being human beings.

All we are saying is that anyone who feels weak should use our strength to confront his enemy. We believe that the Arabs, merely because they focus their intentions in the right area and trust — after their trust in Almighty God — in themselves and their people and in the capability of their brothers, need none of them have any fear. The strength of every one of them, however numerous his people may be and regardless of designation, does not lie in numbers — and this applies also to the 25 million Iraqis. Their strength lies not in the fact that they total 25 million Iraqis but in the meaning underlying the situation, which makes every million count for more than a million since the spirit of each is alive in a million men.

Iraq slept for 700 full years, and while Iraq slept all the Arabs slept. It has now awoken after 700 years. Appreciating the meanings of this awakening and its effect on themselves and on the nation, all 25 million have become fully awake, and each one of your brothers in Iraq counts not just for one individual but conceptually for vast numbers. So can a man be afraid of anyone while he is in his own country? As long as he focuses his eyes on God, he will not feel any fear, and, should he fear the foreigner, let him say to them: "I will dispatch the Iraqis against you".

Or even before that, let him tell them that I and this people are one and the same. Do not be deceived by my title. I am ready to march forthwith,

barefoot, rifle in hand, with my people, and then the foreigner will fear him. At the same time, let him utilize all the depths of the resources of his nation and say to the foreigners: "Pay heed and beware. Be not deceived by the fact that you total 200 million, because we Arabs total 300 million. If you total 1 billion, we total 10 billion, because, should we revive all the Arabs who have died over the course of history, we would be the largest nation on earth." If someone respects us, though his people number but 200, we respect him, and likewise if his numbers equal those of our nation as a whole, in which case we all become strong. When we ask certain Arabs: "Why do the enemy's aircraft attack us and strike Iraq's children and women?" — if it were a question of individual combat, we would find a number of men to fight them in individual combat in order to spare Iraq and others such occurrences, but, as you know, they hide behind technological progress and strike from afar — and when we say to them: "The support for these aircraft is from your airspace, and they fly from your bases and with your financial assistance", they pass on their insinuations to others and not to us, because we are not on speaking terms, inasmuch as they cannot tell the foreigner not to do that. But why not?

How can anyone who styles himself president, king, emir or sheikh over his people be unable to tell the foreigner within the area under his responsibility: "Respect my responsibility with regard to my people"? If he cannot do that, we can. Almighty God has given us power to do that. So let him take us as an example, and he will see how we rain down blows on the foreigner so that he never returns to his country again. But if he is afraid of him, what can we do? He will go to the foreigner imagining that the foreign danger is remote and the Arab danger near at hand. Let them resolve the duality. I do not wish to embarrass you with any title or name. Let them resolve the duality. They say that they are believers, and the believer must express the meaning of his faith through behaviour deemed fitting by his people. They say that they are Arabs, and not one of them states that he is not an Arab. Even some of them who are of non-Arab origin say they are Arabs. So let them resolve and dispel this duality and say that they are not Arabs and not believers, and then we shall see whether the people there and Arab nation will approve of them. Or if they say that they are Arabs and believers, no Arab believer fears a foreigner while he is in his own country. Perhaps he may be afraid when he walks the streets of Washington, France or England, lest he commit some infraction and be arrested by the police. However, if he is in his own country and emir, king or president and says that he is afraid, that is disgraceful. By God, that is disgraceful, and when a citizen is afraid on occasion, we say to him: "How can you be afraid, being a man?"

Notwithstanding our respect for the admirable ladies, whose displeasure we can no longer brook, because they have become fighters and the fundamental support of the men — had it not been for them and their support of the men of Iraq, many of the victories would not have been achieved — I tell you that we can excuse a woman if she says she is afraid, but for a man to be afraid when God created him for difficulties and so that he might populate the earth and strive therein — when the spark of faith is extinguished, Almighty God brings forth a man as messenger or prophet to propagate the faith wherever He wishes — that is disgraceful. Thus they humiliate their people and humiliate the nation by saying that they fear the foreigner, while

they are in their own country, seated on their thrones. They say that they fear certain Arabs, or rather, they say they fear Iraq, and that is why they bring the foreigner to their countries. But why should they fear Iraq? Let them arm the people of Kuwait and the people of Saudi Arabia and you would see how they would rout the Iraqi army were it — which God forbid — to launch a major attack on them, even if it were 10 million strong. But they must fight together with their people, and they will see the result. They will rout the United States army, not the Iraqi army. The Iraqi army is for them. But when there is someone recalcitrant, do you not give him a slap? Yes, you slap him, for what else works with the recalcitrant? You guided him to the right path, but in spite of that he uses his wealth and financial and economic resources against you. We know what our path is, and if anyone tries to follow a different path in order to weaken us unjustly, we shall proceed against him on the path that we know and shall be mighty in it. So what if we slap him in order that he may learn a lesson and behave himself? If we look at what has happened over these last 11 years, we find that the Arabs who blamed us because we administered a slap on 2 August no longer blame us now. On the contrary, they say: "It seems the Iraqis know how much this friend of ours had harmed them and had pressured and squeezed them so as to make them slap him."

Let them desist and repent, rather than be killing our people daily. As I have said on a previous occasion, is there anyone mad enough to stand on the end of a lion's whiskers with a needle in his hand, poking it into the lion's eye, ears and face? Iraq is a lion, a lion that is not against the Arabs, but a lion among Arabs, and all the Arabs are lions when they so wish. Instead of grasping the needle in their hands and continuing to pierce its eyes with it, they should be proud of it and apologize to it when they make a mistake. It is like the noble young man in the tribe. Do they not put extra food on his plate in honour of the munificent? The mean-spirited are jealous of him and start throwing stones at his plate, while the young man constitutes protection for the tribe.

This is what we read in the history of the Arabs, even in their ancient history before Islam. They seek out a good sword for him and present him with it, because his zeal is the defence of the tribe. We are a nation now, not a tribe. Almighty God has made us a nation. The virtuous crystallized the concept of the Arab nation before Islam, and it assumed its form to a certain extent. Then came Islam to honour and strengthen it by honouring all the Arabs with faith. As you know, before Islam all the Prophets and Messengers came from this land, and faith was transmitted by the Arabs to the others. All believers throughout the world should thank the Arabs for their role in transmitting the faith to them, whether they be Muslim or Christian or of whatever denomination or creed.

May God grant the Arabs long life. Transmit our greetings to all Arabs and, God willing, God will improve whoever needs improvement, increase in faith whoever has the potential and multiply the righteous and the virtuous who are capable of calling right right and wrong wrong. Peace be upon you.